

*The*  
**CHRISTIAN  
CENTURY**



*A Journal of Religion*

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**The Church and Social  
Courage**

By Ben B. Lindsey

**What Is Justice?**

By Miss Maude Royden

**A Square Deal for the  
Doughboy**

By Alva W. Taylor

**Publicity for the Church's  
Social Ideals**

An Editorial

Ten Cents a Copy

April 8, 1920

Three Dollars a Year

APR 14 1920

# *Education and Missions*

These are twin ideas which came forth from the mind of God. He incarnated them in His only begotten Son who came to TEACH and to SEND. They go together. You cannot effectively SEND unless you first TEACH. You cannot properly TEACH unless you SEND. The whole missionary enterprise, at home and abroad, rests upon Christian education. The whole Christian Educational enterprise presupposes missionary endeavor. They cannot be separated. Without the one the other fails. Without either the holy purpose of Almighty God to bring the whole world to redemption will not be realized. Because it is the will of God, the Disciples of Christ must support both with much greater generosity. The joint budget for this year is \$12,000,000.

Six millions for EDUCATION—Six millions for MISSIONS. It must be raised—remember the canvass—April 25-May 2.

*Board of Education*  
*222 Downey Ave. Indianapolis, Ind.*

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVII

CHICAGO, APRIL 8, 1920

Number 15

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS, JESSIE BROWN POUNDS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.  
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.  
Published Weekly By the Disciples Publication Society 1408 S. Wabash Ave., Chicago

Subscription—\$3.00 a year (to ministers, \$2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra.  
Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

## EDITORIAL

### A Prayer for a Vision of God

HOW shall we conceive of Thee, Infinite Life, to whom we turn our faces in adoration? What picture can our finite imaginings make of Thy being? Art thou enthroned beyond the stars? We have sought Thee afar in time and space and though we see everywhere the marks of Thy presence we cannot find Thee. Dost Thou hide thyself behind Thy works, so our hearts shall never feel over-sure of having found Thee? Show us Thy glory! Give us some clear token of Thyself that we may move surely but with hushed feet in awe of Thy presence and Thy goodness.

We come to Thee with questions on our lips, with doubt and trouble in our hearts. Thou answerer of human prayers, answer us this: Where may we find the secret way of Thy going, that we may wait for Thee to appear? Where have stood those great ones to whom Thou hast spoken, who know Thee as a man knows his friend, who hold sweet communings with Thee and come from Thy presence with heaven's light shining upon their faces? Show us, we beseech Thee, the spot where Thou keepest tryst with them that we too like Thy prophets and saints may speak to Thee and hear Thee speak.

Our hearts rebuke us that we have such difficulties of faith and vision, that we seem to make such hard work of prayer. But Thou knowest how we are blinded by the things of sense, and by the fleeting but clamant interests of this world and of self. Open our eyes to behold Thee. Show us Thy face framed in all our circumstances. Lift our common loves and all our daily tasks to the level of the divine companionship. Teach us that all our work, if it is good work faithfully done, is partnership with Thee. Show us that all our loves in so far as they are pure loves and we are loyal to them are but the springing up within

us of Thy loving nature,—we loving others because Thou hast first loved us.

Forbid that we should go through life blind, seeking Thee afar when Thou art nearer than breathing, closer than hands or feet. O Lord, that we may receive our sight!—this is the deep prayer of our hearts as we come to Thee now in the name of Jesus. Amen.

### Planters Repudiate Industrial Democracy

INDUSTRIAL issues are world wide. Wherever the wage system has gone and industry has become specialized to any degree, there is social discontent. In Hawaii there is today a strike of the plantation help. It is charged by the employers that this strike is fomented by Buddhist priests of Japan, though this idea is scouted by the Christian pastors of the islands. Recently Rev. A. W. Palmer, pastor of the Central Union church of Honolulu proposed a basis on which to settle the strike. He suggested that the plantation workers go back to work unconditionally, that they surrender their union organization and give up any outside leadership. The planters on the other hand were to agree to organize each plantation vertically to include all social classes on the plantation in a democratic way. The laboring people agreed to give up their union but the plantation owners would accept no compromise. The result probably will be a temporary victory for the plantation owners, but this will carry with it a continuation of strife and mutual distrust. This story tells the issue the world round. The real aspiration of the worker is for industrial democracy. The worker wants an opportunity to help determine his working conditions and the policies of his industry. The employer, long used to the feudal order in industry, wishes to be the overlord. Were democracy wasteful and ill fitted to help the

human race forward, it would have no change to win, but the contrary is true.

### Not More Revivalism but More Christianity

**D**R. HENRY VAN DYKE was right in his reply to the leaders of the Interchurch World Movement. The latter had asked a number of prominent citizens of this country if they did not believe we needed a great revival. Dr. van Dyke insists that "the world's greatest need today is not merely a revival, but a real restoration of Christianity." It will take something other than a hash of conservative theology, grouchy denunciations, emotional appeals, and distorted ethics to save the world. Instead of calling in our discarded professional revivalists from the brush to save the world, we must seek to know what the religion of Jesus was like and try to introduce that religion into the world. Most of the things he talked about are a foreign tongue to professional evangelism. Our need today is the preaching of the Kingdom of God, the master theme of Jesus.

### Jews and Christians Hold Conference

**A**N interesting evidence of a new ability to face our difficulties around a council table is indicated by a press report from New York. The Jewish rabbis have always resented Christian propaganda among their people, but of late they have been particularly irritated by the practice of some home missionary leaders in identifying Americanization and Christianization. In the rooms of the Federal Council there was a meeting of the Federation leaders, the Home Missions Council officers and representatives of the Central Conference of American Rabbis. The Jewish religious leaders asked that Christian propaganda among their people be discontinued. The Christian leaders could not grant that request since it is of the essence of Christianity to propagate itself, but they passed a resolution that there should be no tendency henceforth to cloak religious efforts under a patriotic guise. Both Jewish and Christian leaders voted "that we express the desire for further conferences and continued fellowship." This conference does not indicate any lavender liberalism which would surrender precious convictions. All of the men about the council table had strong convictions. The important thing was the courtesy and good-will.

### A Christian Control of Public Opinion

**T**HE Religious Education Association in its recent annual meeting at Pittsburgh suggested the Christian control of public opinion. The war developed a technique by which special interests may secure the organs of opinion and mould the thought of the nation for good or for ill. The widespread hostility to Mexico in this country has been built up by publishing some facts, many rumors and some lies. Many facts of adverse significance have been withheld from the public. Thus a false opinion was built

up about Mexico. Only the heroic efforts of church leaders through the pulpit and the religious press has been competent to meet the peril. The special interests had decreed a war with Mexico. It would have been the most unjust war of history, likened only to the invasion of Belgium by Kaiser Wilhelm. None of us knows fully the peril of being at the mercy of the commercialized press bureaus. The organs and agencies for the forming of effective independent thought were never so important as now. Christian publicity has only to let in the light and commercial press-agenting will fall into the odium that it deserves.

### Accepted Industrial Ideals

**U**NREST and tension obtain throughout the industrial order. Between those who represent the employing group and those who range themselves on the side of labor there is a hostility and bitterness never known in the past. Proof of this is found in the increasing difficulty of arranging conferences between the opposing groups. Even when disinterested citizens attempt to call together representative men from the two opposing lines there is usually reluctance or refusal to enter such a conference. The laboring men are frankly unwilling to be interpreted as joining in a discussion the results of which cannot be determined by the unions to which they belong. The employers are bitter with a sense of the futility of effort in behalf of conciliation in times of such unrest and feverish ambition on the part of their employees. Social workers are distressed over the situation and are hesitant to utter their sentiments in any terms save the most general and ambiguous, for fear of irritating one or the other of the two groups. And yet it is necessary to affirm with emphasis and to reiterate in season and out of season certain fundamental principles of the emerging industrial era of greater justice and nearer approach to the principles of Jesus. Among these are the fact that labor is not to be regarded longer as a commodity or article of commerce; the right of association both of employers and employees; a wage adequate to maintain a reasonable standard of living; the eight hour day, or the forty-eight hour week; a weekly rest of twenty-four hours, which should include Sunday when practicable; abolition of child labor, and education and proper physical development of all children; equal pay for equal work as between men and women; equal treatment of all workers, and a system of inspection to insure proper conditions and safeguards for the workers. Such an industrial creed may well be regarded as conservative and right.

### The Allied Forces in Constantinople

**T**HE failure of the Allies to insist upon their original purpose to exclude the Turks from Europe was the cause of deep disappointment to most of the civilized world. When even the German military leaders contemptuously told their Turkish allies that they had no business in Europe, but as a half barbarous race they

should be relegated to the Anatolian plains with their capital either at Bruusa or Konia, it was recognized as a severe but merited judgment. Yet strange to say the vacillation of the Allied counsels has given opportunities for the Turks to organize with their usual skill a policy of delay which has resulted in the practical assurance to them that they may remain in Constantinople. Thus the Christian world is defrauded of its hope that these masters of cruelty should be banished, like Judas, to their own place, and the glorious church of Santa Sophia be reclaimed for the service of Christianity. In this situation there is at least a grain of comfort in the fact that Allied troops have been sent to occupy Constantinople for the purpose of preserving peace and protecting the lives and interests of the non-Turkish residents. A roar of indignation went up from the Turks when this policy was announced, and there is no doubt that they will exhaust all means at their disposal to secure the withdrawal of a force which implies their submission to the Christian powers. But it is the belief of practiced students of the affairs of the Near East that this military occupation will continue, and perhaps be permanent. It is to be hoped that this will be the case. If so, there will be at hand the means to prevent further outrages upon Armenians and other subject groups in the remnants of the Turkish empire.

### Extension of the Prohibition Movement to the Old World

THE proper answer to those who are trying by various methods to undo the work of the great prohibition movement in America is found in the deliberate and resolute purpose of the temperance forces to carry the war into all other lands where some form of prohibition does not already prevail. It would seem at first glance that the age-long devotion of the French people to some form of alcoholic drinks made that land a hopeless field for such propaganda. But the fact that thousands of members of the American Expeditionary Force were registered for a time as students in French universities has suggested to the Inter-Collegiate Prohibition Association the wisdom of a campaign in the universities of Europe, Asia and South America in behalf of prohibition. The splendid work that this and other temperance organizations have accomplished in American colleges and universities in the dissemination of literature, the organization of oratorical contests on temperance themes, the enrollment of thousands of students in total abstinence groups, and the promotion of prohibition lecture courses is the proof that similar activities are possible wherever student bodies are gathered in any part of the world. It is an inspiring program which is being organized for world-wide agitation in behalf of total abstinence.

### What It Costs Us to Act the Pagan

IF Christianity had ever been accepted as a working plan by our world, the saving in money and lives would be by this time beyond computation. Professor Bogart, of

the University of Chicago, has estimated the cost of the world's war at \$337,946,179,657, a sum which is beyond comprehension of even our greatest financiers. It stands as the monument of humanity's foolishness and sin just as the Tower of Babel has symbolized our pride. There were 3,181 strikes in the United States during 1918 which cost all parties concerned two billion dollars. Whether we conceive these strikes as the result of injustice on the part of employers or of intrigue on the part of walking delegates, they arise out of the non-Christian status of our industrial order. The dream of a social Utopia where every family will have its own vine and fig tree, an order where good-will should fill the hearts of men, can be realized only by the preaching of Christ. It is for this reason that far-sighted labor leaders and far-sighted capitalists will turn to the church as the mediator and the symbol of social justice. If our domestic and international questions were brought before the bar of the Christian conscience for adjudication we should have a very different world from the one in which we live.

## Publicity for the Church's Social Ideals

THE social problems that press upon the world for solution are in large measure just what our sociological prophets told us they would be. There is a new sense of independence abroad. The democracy we talked about during the war is being demanded by the men who fought for it whether as soldiers or as workers, and it is being denied to them in many instances. "The war against war," of which we spoke much in the early days of our conflict with Germany, has been forgotten by those who would fasten upon the United States a militaristic regime. Church leaders have not been altogether unaware of these things. A remarkable body of sociological literature has come from the pens of great church leaders in recent years. Walter Rauschenbusch, Harry F. Ward, Graham Taylor—these are but three of the prophets of the new social note of religious conviction. Representatives of all the denominations have gathered from time to time in national assemblies and unanimously passed resolutions which are unexceptionally on the side of progress. The Federal Council resolutions have been strengthened through the years. Most of the denominations have spoken. Among the strongest of the denominational utterances are those of the Episcopalians and the Roman Catholics.

Why then does the labor world still believe the church either apathetic or hostile to its demands for better conditions? Because the great rank and file of the membership of American churches is uninformed as to the standards that have been adopted by their denominational assemblies. There is no doubt that some good elders and deacons would leave their churches if they knew the thing that their leaders have committed them to. They hold views altogether antagonistic to the platforms

adopted by their denominations. The situation is not sincere. Either the platforms ought to be repudiated or they should be given publicity enough to see whether the rank and file of the churches would stand for them.

It is the besetting vice of Protestant leaders to pass resolutions. This salves the conscience and makes ready a reply to the critic. The passing of ringing progressive resolutions which are never backed up by deeds, or even by publicity, is a practice which has brought the church into disrepute in the eyes of men of affairs. If the Commission on Social Service of the Federal Council, to use a conspicuous example, would send out a company of lecturers big enough to reach all the county seat towns in America this coming year, and if these lecturers would scatter literature interpretative of the position taken by the Federal Council on labor and industrial questions, there would no longer be the excuse there now is for the blank ignorance of the laymen of the churches.

Not only is there need of making the issue of social reconstruction a live topic in the churches, but there is need also that the labor world itself should know what the churches have resolved to stand for. Such a paper as the *New Majority*, to use a single example, is an advertising medium for plain talks by church leaders in which the sympathy of the church with the rightful aspirations of working people could be explained. Of course, such advertising would be highly dangerous if the churches do not mean what they say. These advertisements in labor papers would come at once to the attention of employers. These employers would react unfavorably in the financial campaigns and drives which the church is undertaking in these days.

It would be perilous in other ways to advertise in labor papers acquainting the industrial world with the declared attitude of the church. In a given strike, the labor people might ask for definite aid. A few years ago the ministers of Chicago were challenged by the labor people to support the garment workers' strike. Many ministers joined the girls in picket duty and Dr. Helming, a Congregational minister, was actually arrested and led away to jail, as were some other ministers. Do our ministers sympathize with labor sufficiently to run the hazard of false arrest by the hirelings of some unscrupulous industrial concern? If the church platforms were ever published in the labor papers, the labor people would soon find out.

The present course of the church is weak and supine. It commands neither the respect of intelligent business men whose social temper tends to be conservative nor of the informed labor leaders. It is neither fish nor fowl. It is clear that the church should either confine itself on the one hand to the old-time sentimental talks on mother, home and heaven, or to doctrinal elaboration, or, on the other hand, it should get into the world's struggle in a candid and virile way.

This is the reconstruction age. What will the church do about it? Will it raise a lot more money to do the same old thing, or will it with its money-getting develop new activities and new programs to face adequately the problems of the new world now in the making?

## After Easter

IN the calendar of the churches that observe to any measurable extent the seasons of the Christian year, Easter day marks the climax of the two most impressive periods in the life of our Lord, the Temptation and the Passion. No other time in all the round of the months, with perhaps the exception of Christmas, is so intimately related to the personal side of Jesus' ministry.

The six weeks preceding Easter are the reminder of the forty days of temptation in the wilderness. No one can affirm with certainty the time at which scattered churches in the early Christian fellowship began to observe this period, and no one knows just why it was placed in the spring of the year and in immediate connection with the Passover season. There is no Scriptural precedent for this, but the time is as appropriate as any for the intimate and personal remembrance of the great days of testing in the life of Jesus. More than this, there was doubtless the feeling that the dominant note of the forty days in the wilderness was that of sad and solemn contest with the powers of evil. It was therefore not inappropriate that such a period should end with the celebration of those even more impressive days that marked the culminating tragedy and triumph of the Master's life work.

With the fixing of the time for Good Friday and Easter Day it was different. These times were entirely familiar. The last great day of the Jewish Passover feast was the time of the Savior's trial and crucifixion. The concluding Sabbath of the Pascal week was the day on which the Master lay in silence in the tomb of Joseph, and the day that followed, the Sunday after the Sabbath, witnessed the Resurrection, the event that made the first day of the week for all time to come the Lord's Day.

Easter marks, therefore, a culmination in the Christian calendar, commemorating as it does the end of the two great events, the Temptation and the Passion. Each was a preparation. During the long days in the wilderness Jesus measured the distance which separated him from the achievement of his gracious ministry for the world, and set himself to its accomplishment with calm and resolute spirit. From the Temptation he came back to begin his work first at Jerusalem, and then in the wider ranges of the land he loved. In the strength of spirit which he won in the struggle of the forty days he proceeded with the mighty task which began at once upon his descent from the wilderness.

No less was the Passion of Jesus a preparation. It closed "the days of his flesh," and ushered in that eternal ministry of redemption which is symbolized in due and appropriate manner by the mystic post-resurrection interval, in which the Master seemed to be still in the world but not of it, a living Presence that came and went like the breath of God, an assurance of the promise, "Lo, I am with you alway," and yet in part a realization of his words of farewell, "A little while and ye shall not see me." To the sensitive Christian this mystic alternation of the presence and absence of our Lord is the continued experience of the church. There are times when his living and inti-

mate presence seems to break through the heavy veil of our shadowy world, and we see him face to face.

There is therefore in the words "after Easter" a certain high expectancy, a consciousness of great things experienced and still greater things to come. There is a kind of breathless anticipation, as when the disciples waited tremulous with wonder as to what should transpire in their little circle, when "after Easter" Herod should bring the imprisoned Peter forth for trial. They could hardly doubt that some new manifestation of the power of God would wait upon the new emergency.

Even so the passing of Easter is the entrance upon a new and thrilling phase of the Christian year. Fresh adventures of faith are before the servants of the Lord. Young lives have been born into the Kingdom. There now comes the task, even more impressive, of training them in the culture of the Spirit into insight and efficiency. The mothering of these young lives, so fresh and impressionable, is the loving and yet anxious privilege of the church. Of even greater importance is their education in the nurture and admonition of the Lord than the initial step in their Christian life. To every true minister there comes unfailingly a glow of satisfaction in the contemplation of this responsible and happy service. The ideals of Christian character, the duties of church membership, obligations to the church and to the far-spread Kingdom of God, all require inculcation and enforcement in the lives of the new friends of Jesus.

The church in its capacity as a group of worshipping and growing Christians turns in a measure from its emphasis upon evangelism, which has been stressed during preceding months, and faces with enthusiasm the opportunity of a fresh beginning. This does not imply that the call to Christian obedience is limited to the Lenten and Easter season. All times are opportune for confession of faith in the Master and the beginnings of the life of service. But after Easter the wise leaders of a congregation study the problem of efficiency, and the development of fresh impulses of loyalty and service in its people. The joy of religion in homes and daily work is to be sought. An adequate financial responsibility to the church and its activities is to be cultivated. A fresh concern for the growth of the spiritual life through the use of the Scriptures, the cultivation of prayer, and attendance upon the regular ministries of the church is to be urged. The selection of some special work as a means of promoting the church life and the development of individual powers is to be taught. The duty of interpreting religion to others, both by word and conduct, is to be made clear. By such means the church grows in strength and its people in the attainment of Christian character.

To those who are entrusted with the responsibility for Christian leadership in the various denominational groups there comes a new opportunity after Easter. Their objectives are planned long in advance, but the psychology of a new emphasis and a fresh goal following the great meditative period of the year inspires them with a sense of obligation and enthusiasm. Particularly is this year one of great planning and achievement. The Christian

forces of the nation and of the world are being rallied as never before for the attainment of far-reaching ideals through cooperative effort. It is possible for the mere denominationalist to see at such a time only the occasion for a fresh outburst of sectarian zeal. But they are blind to the leading of the Spirit of God who do not perceive that greater objectives are before the church than ever before, and that they are to be attained only by cooperative effort. The Christianization of the cities cannot be done denominationally. It is a common task for all Christians. The strengthening of Christian purpose throughout the so-called Christian world is an obligation which has never been faced collectively, and can only be accomplished by unified effort. Most of all, the non-Christian world awaits the consecration and effort which the church, prepared through humbling self-examination and consecrated evangelistic efforts through the pre-Easter period, can hope to attain.

It is a time for the renewal of every holy purpose. The tremendous problems of the hour, problems educational, industrial, ethical and religious, can find solution only at the hands of an awakened church that has, through months of insight, confession and penitence, prepared itself for the great adventures of faith and service that awaits it after Easter.

## Ecclesiastical Snobbishness

IT is told that Emerson once objected to the word "snob," which his wife had applied to a lady of her acquaintance. "I do not like it," he said. "I particularly dislike all words beginning with 'sn.'" "But, my dear," expostulated Mrs. Emerson, "she is a snob. What else can I call her?" "You might call her," said the seer, meditatively, "a person who is very charitably disposed toward success." The phrase describes the attitude of some churches and of some ministers. While most of us are by no means convinced that the church as an institution is under the domination of the classes, we must admit that there are local churches and individual pastors whose charitable disposition toward the successful rich seems to give color to the charge.

Why is it that some ministers show such sensitiveness to all criticism of the rich and such deference to prosperous church office holders and supporters? Perhaps the reason is often more creditable than it would seem. Ministers, seldom having had any amount of money, naturally overestimate the intelligence which is needed to acquire it. Again, they are so continually facing the needs which money would meet, that they are likely to have an exaggerated idea of its value. The church is just now facing a real danger at this point, when world conditions are being so revealed to us as demanding large sums of money for their relief that we are inclined to think of wealth as omnipotent. Still more immediately operative, no doubt, is the fact that, the problems of our day being so largely industrial and financial, there is a feeling, most just and

reasonable, that the wisdom of persons skilled in business is needed for the solution.

But there are a few ministers who are moved by more unlovely motives. There are a few churches which are mere clubs, with "charitably disposed" preachers as their promoters. A young couple who moved to a large city of the middle west several years ago went to the pastor of the most prominent church of their denomination and asked how and when they should deposit their church letters. The pastor was plainly embarrassed. "My dear young people," he said, "may I suggest that you would not find my church—as—congenial? We are a kind—of—ah—happy family, you understand—all in one social group, don't you know? I am sure you would find more—ah—familiar associations elsewhere—feel more at home, don't you know?" These young people had grace sufficient to laugh as they left the study, and Christian principle enough to lead them into a church home elsewhere, but of how many young persons in a strange city would this have been true?

The surest way to dispose of ecclesiastical snobbishness would be in the manner adopted by "Fighting Bob" Evans, the naval hero, whose reputation for the pertinent and effective use of profanity was second only to his fighting popularity. He went to a fashionable New York City church, and, finding no usher in attendance, seated himself in a very desirable pew. Presently the owner of the pew entered, and, taking his stand in the aisle, glared haughtily. The admiral smiled pleasantly in return. Sullenly taking his place in the pew the parishioner took out a calling card, and, below a name good up to eight figures in the financial world, wrote, "I pay \$5,000 a year for this pew." "Fighting Bob" read the penciled line carefully, then leisurely wrote below, "You pay too ——— much!"

## Life's Compensations

### A Parable of Safed the Sage

**I** JOURNEYED unto a distant city, and I abode there certain days. And I took my Breakfasts at a Restaurant. And it came to pass upon a morning as I paid my bill at the Desk, that I spake unto the Proprietress, and said, Thou hast a goodly sum of Money for the Bank this day. For she had sorted it upon her Desk, and was making a Deposit Slip.

And she said, Yea, and what is more, I have a growing Bank Balance.

And I said, I am glad of that.

Now this I have learned, that there is no Business that is Impersonal, but every Business is a chapter in the life of some man or woman. And I spake unto her some word which she thought was one of Personal Interest.

Then she opened her heart unto me and said, Five years ago did I and mine husband rent this corner, and for four years and two months did we just about break even. And thus had it been in three other ventures like unto this. We put in all our money and we both worked, and it never got us anywhere. And we were always hopeful and

always expecting that next month it would be different.

And she considered her words, and took up her parable, and went on. And she said, It grieveth me when I think of Fifteen Years gone out of my life and nothing to show for it, no Profit, no Home, no Children, and finally no Husband.

And I spake not, for I knew that the loss of her husband had not been the sorrow of death, but of something worse. And he is a wise man who holdeth his tongue at such a time.

And she said, I made and baked mine own Pies; I scrubbed mine own Floors; I waited on Table; I did everything, and month by month we just about broke even. And I grew impatient, which maybe was unwise, and maybe I had been wiser had I done it ten years sooner. And he ran away with a waitress. And I know not if it broke mine heart, or whether it had already broken, and that was the beginning of its healing. But one thing I knew, I must be on the job here about fourteen hours in the day, or the Sheriff would be leaving his Visiting Card upon my Desk. And the first thing I did was to fire my husband's brother, who sold us Vegetables; and then I found that he had been robbing us of about an hundred and fifty dollars a month. And I sometimes figure about how much I have added to improvements on his farm for fourteen years at eighteen hundred per. And all the help stood by me, and the service improved. And the old customers stood by me; for we had a good name in the Restaurant Business. And now for ten months I have seen my Business growing and my Bank account growing, and Believe me, a growing Bank Balance looketh mighty good to me.

And I said, I have often witnessed that in time of sorrow or of heartbreak, it is a blessing if one have plenty of hard work to do.

And she said, It is all of that and it is more. When a woman seeth all the dearest dreams of womanhood go a-glimmering, hard work is salvation, and a measure of success in the thing that gains one's bread is an unspeakable blessing.

And I said, But is a successful business a compensation for the loss of an husband?

And she said, There is no woman from Eve down who would not swap any kind of business success for a really good husband. But success in business is Adequate Compensation for the loss of some kinds of an Husband. And in this life you can't have everything.

## The Coming Church

**A** MIGHTIER Church shall come, whose covenant word

Man shall not ask his brother any more,

"Believest thou?" but "Lovest thou?" and all

Shall answer at God's altar, "Lord, I love."

For Hope may anchor, Faith may steer, but Love,

Great Love alone, is captain of the soul.

Shall be the deeds of love. Not credo then—

"Amo" shall be the password through its gates.

HENRY BERNARD CARPENTER.

# The Church and Social Courage

By Ben B. Lindsey

IT IS too much the disposition of people—some people—to judge a great institution or a great work by its mistakes, its weaknesses or its failures, instead of its wisdom, its success and its strength. The church has often been the victim of this short-sighted policy. Men have become cynical regarding the church without any real justification for their attitude. The church, made up, as it is, of human beings, must naturally share the strength and weakness of human beings and is, therefore, an institution that, like human beings, has made its mistakes and, at times, missed its opportunities. But, for this reason, to lose faith in the church, would be to lose faith in humanity itself. I am speaking, of course, of the church as it stands for real religion, and that is surely what the church wants to stand for and what most of the people in it do stand for. To eliminate the church from our civilization would be to eliminate religion, and that would be like striking down one of the very pillars upon which civilization is erected; it would certainly destroy the superstructure itself. And while I have no patience with those who would seek to get rid of the church, I can have all kinds of sympathy and support for those who would seek to get rid of the mistakes, the weaknesses and failures of the church. For, like the individuals that constitute it, the church has something of all three of these. The church may be of divine origin and is certainly founded upon divine principle, yet, as maintained and directed, it must necessarily be a very human institution.

People honestly differ as to the active part the church should play in the great economic and political questions of our national life. I am one of those who, while strongly believing in the church, also believe that the church in the future should broaden its mission by concerning itself deeply and seriously with the great social, industrial and economic questions of our time. If its tradition has been to ignore these questions, I believe that in the future it should create a new tradition—a policy of recognizing that these questions have a real bearing on the way to true morality and an answer to the commandment "Thou shalt not steal." I have seen prominent churches brought into disrepute among the common people because its minister might limit his sermon on such a text to the ignorant man who stole your pocket-book, or stuffed a ballot box, instead of the man in business who robbed your pocket-book every time you turned on the gas or paid your fare on a railroad train. I have known preachers—prominent preachers—especially in the larger and wealthier churches, who, in this regard brought the church into disrepute and contempt, either by their ignorance or their cowardice.

For example, I have known such a minister in a sermon in behalf of civic righteousness, to roundly denounce the dive-keeper and the ballot box stuffer—all poor, weak, ignorant tools of a system, whose real cause and whose real sponsors sat in the pew in front of him, and whom he had not dared to denounce. This could have been

only for two reasons: his ignorance of the causes of poverty, of sin and theft and crime, or, his own cowardice. I am sorry to say that, from my experience, the second cause is often the principal cause. In my twenty years' experience in public life some of the worst weaklings I have met have been preachers and some of the most courageous, sacrificing, devoted men I have met have been preachers. And yet a great many people would become cynical and judge the church—the whole institution—by these weak, cowardly, hypocritical, bootlicking worshippers of the golden calf, instead of the fine, splendid, patient, sacrificing, devoted, courageous souls who have faced and roundly denounced the real sinners—the real criminals and fearlessly pointed out the causes of bad things. The quality of courage is needed just as much now as it was in Christ's day. And the pulpit, being very human, cannot escape the human frailties of presenting, as spokesmen of the church, both the ignorant and the wise, the courageous and the cowardly.

## DESERTING AN IMPERFECT CHURCH

There have been times in great struggles when the church seemed not as courageous as it should be. This is because it is too often dominated by tradition, by the rich—and those forces of civilization that stand for things as they are. Therefore, the church instead of taking the lead has often lagged behind. If this is because the rich and powerful, who stand for those conventions that reek with injustice, control the church—as I think they have in some struggles for righteousness and social justice—isn't it because of that false attitude of so many people—so many leaders who get out of the church instead of staying in it. What right have they to abandon the church to its enemies? If they do, then, indeed, has the church rather a right to complain of them, instead of their having a right to complain of the church. The church is no more and no less than the people who are in it and control it, and I, for one, object to seeing the church used by the forces of evil.

The future of the church, therefore, largely lies in the hands of those who will stay in it and fight for it and use their great influence to make it the forward, progressive, genuine representative of religious thought and action—especially action—in this world! It is the religion of Christ in action that the nations most need. The church of the future will, I believe, express this religion by acting and doing the things that often have heretofore been limited to lip service, to resolutions, to platitude and cant. They must stand firmly for a reconstruction of our national life in order to use the great wealth of the nation for the good of all the people of the nation—to assure to every citizen the decent opportunity to live a healthy, happy and serviceable life. They must look rather for the causes of bad things in the conditions we create—that we are responsible for. We must then fight to change those conditions. But

that fight must be conducted with sanity and sense according to rule and law and religion.

In a word, the church of the future must learn and know how to fight men less and evil more. This lesson the church of the future must learn and practice and do, or prepare to surrender to the forces of evil. I believe that the church is learning that lesson—is doing that thing.

The recent church conferences of various denominations with their strong resolutions for social service—on the questions of capital and labor—the wealth of the nation—the good of the people, is the happy augury of the militant stand of the present-day Christian church on the right side of the great struggle in this world for righteousness and justice.

## Justice, Human and Divine

A Sermon by Miss A. Maude Royden

*"He looked for a city which hath foundations, whose builder and maker is God."*—Hebrews xi., 10.

THERE is no reason to suppose, looking at human history, that we ever shall find the city with foundations. I remember Bishop Gore going round the shores of the Mediterranean, and showing us how civilization after civilization had risen, become magnificent, and then tottered to its fall. He said, whatever science may teach us about evolution, history teaches us a different lesson about human civilization. We have never yet succeeded in finding a city with foundations, a civilization that is really able to last more than a certain period of brief and glorious existence; one after another they topple into the dust, with such a certainty that there has come into the hearts of men a kind of feeling of fatality, that we are pursued by fate, that whatever we do, however wise we are, whatever precautions we take, however virtuous we may be, this dark fate that broods over the destiny of man will raise us up to glory and fill us with a sense of power, and then dash us down so that we may make room for others.

The most brilliant civilization that Europe has ever seen, the civilization to which we today owe more than to any other civilization in the world, to which many of our ideas, our ways of building our state and looking at life, owe so much, the great civilization of Greece, was penetrated with this sense of fate; that when men became too great and too successful there was already overshadowing their path the calamity that was going to make them fall, and that whatever they did they could not escape it, because there was a kind of divine justice which says that no man shall be too great, no civilization shall be too wonderful, but when you reach the point at which Dante says, "Like the blackbird in spring you say, 'Now, God, I fear Thee no more,'" at that point your fate will overcome you, and you will fall.

### THE SENSE OF FATE

I think the whole literature of Greece is inspired with this sense of a fate that we cannot escape, the sort of feeling that shadows the minds and hearts of tens of thousands today; that after all, do what you will and strive as you may, however great you are, some day you will fall. Your city has no foundations, and the very greatness that

has lifted you up beyond other men will inspire their envy and bring them against you, until you also go down into the darkness and the dust. "Three powers, mark me now, there are in hell, and one walks with thee now," was written by one of the greatest of Greek poets of the hour of the glory of Greece, just when the great city of Troy had fallen after a siege of many years. As the conquerors led away the captive slaves at their pleasure, the violated and betrayed and helpless woman utters this warning to the man who leads her away.

Just let me take you for a moment through that great cycle which seems a kind of summary of all the history of the world, the way in which wrong always brings wrong; the way in which justice itself seems to contain a kind of injustice, and the very greatness of man becomes his fall. You remember how it began, the stealing away of that most beautiful of all women, Helen, the wife of a king; and because his wife had been taken from him he went to war against Troy to bring her back and to punish her and the man who took her away. For years and years that war raged, and at last Troy fell. Troy had done wrong, but the Greeks in the triumph of their victory went beyond what justice demanded. They were guilty of that sin which the Greeks say no one can ever forgive, a sin for which we English people have not found an exact word, what the Greeks call *ibris*. The sin of insolence, the sin of being too successful, the sin which goes beyond what is just and becomes cruel.

### JUSTICE AND INJUSTICE

And so the Greeks, because this woman had been taken from them, took from Troy the prophetess Cassandra, a woman of whom it was said that perhaps she was inspired by God, or perhaps she was mad; but as the ancients always felt madness had a kind of sanctity, Cassandra was doubly sacred, a virgin consecrated to God; this Cassandra they took and violated her, and afterwards she was murdered. They took the handmaid of God to pay for the woman whom Troy had taken. Justice itself, at least human justice, seems to contain a kind of element of injustice, because the very heart of a wrong that is done to you, that most poisoned part of it, the part that you resent most bitterly, is that it was unjust. The first wrong that is done is an injustice, and that is the cruel part of it. Well, when your turn comes to repay it can you only do

what is just? Has your enemy suffered as you suffer? You suffered unjustly. Does not justice itself demand injustice, and does it not follow that your enemy can never really have what he gave to you, that you can never get that eye for an eye or tooth for a tooth, unless you go a little beyond what strict justice demands, and justice itself asks that you should? So because Helen is taken from one side the virgin prophetess is taken from the other, and says as she goes:

A bloodier bride than ever Helen was  
Go I to Agamemnon. . . .  
What deeps of woe await him yet;  
Till all those tears of ours and harrowings  
Of Troy . . . shall be as golden things. . . .  
Thou Greek King,  
Who deem'st thy fortune now so high a thing;  
Thou dust of the earth, a lowlier bed I see,  
In darkness, not in light, awaiting thee:  
And with thee, with thee . . . there, where yawneth plain,  
A rift of the hills raging with winter rain.  
Dead . . . and outcast . . . and naked . . . It is I  
Beside my bridegroom; and the wild beasts cry  
And ravin on God's chosen.

Surely it was true. Cassandra's going home with Agamemnon in part brought about Agamemnon's death, quite unwillingly. Agamemnon was slain by his wife, angry that he had brought Cassandra home. Therefore his son took up the awful duty of avenging his father, whom his mother had murdered. There you find enshrined in the very heart of Greek tragedy the awful fate of this son, who, in order to do his duty to his father—for revenge was a duty in those days—must murder the mother who bore him, and at last he brings himself to that awful task, knowing it was right to avenge his father, but an infamy to slay his mother. Therefore, he is pursued by the Furies into madness and driven over the face of the earth like Cain. How are we to break this awful entail by which justice produces injustice, and wrong always ends in wrong? How are we to silence the demand in the human heart that justice shall be done where there has been great wrong? When you see injustice done, when you see the helpless and the innocent outraged, violated, crucified, trampled upon, is not there even at the moment when the wrong is done a kind of moral horror, a certain power in the world that is outraged when such a sin is committed? When the eagle falls on the dove, when a strong man outrages a little child, is there not some power in the universe that *demand*s justice? Is there not a kind of moral horror when such a thing is done, which will not be silenced without its answer?—which to leave unanswered, unresponded to, is to leave a kind of void in that moral world, so that we continually feel that there is some wrong there which cannot be put right until the wrongdoer has been punished?

#### HORROR OF THE MORAL SENSE

There is deep in the hearts of men, with all their faults and all their wickedness, a kind of moral sense which makes it a horror when the weak are trampled on and there is no one to avenge them. When Greece trampled

on Troy, when they took the virgin and violated her, when they took the little baby son of the great Hector and threw him over the cliffs that he should never grow to be what his father had been, then, surely, in spite of the awful helplessness of those outraged people, there was somewhere in the universe, somewhere in the hearts of men, a power that rose up in revolt, and said, These things shall not be! This horror will find its returning horror, this justice outraged must vindicate itself. "Three powers, mark me now, there are in hell, and one walks with thee now"—now, when you seem so great and powerful.

How are we to break the entail by which a wrong produces a wrong, without at the same time violating that deep sense of justice on which, after all, the world must be built, to violate which is to do the greatest wrong of all? We see it not only in the great drama of Greece and Troy, though it is immortalized there by the marvelous genius of Greek poets; we see it over and over again in history. Some of you, I suspect, saw that wonderful exhibition on the cinematograph called "The Birth of a Nation." Some of you may have seen recorded there the hideous wrongs perpetrated by the colored population of the Southern States of America upon their masters, and you may have felt it is natural, inevitable, that there should be a kind of race hatred between the white and black in the Southern American States because of this memory of wrong and horror. Some of you, I hope, also reflected that these same colored people had been most infamously wronged by the white people in the past. When they were torn from their native country, when their women were taken, when their children were sold in the open market, there was a moral horror in the universe, and the presence of that ghastly problem—for it is altogether unsolved to-day—in the United States of America goes further back than the wrongs that the black inflicted on the white after the Civil War, and begins in the wrongs the white inflicted on the black far away in Africa.

#### PUNISHING THE GUILTLESS FOR THE GUILTY

Again and again in history one gets this sense of some tragic destiny. How are we to break away from this chain of wrong without, I repeat, neglecting those great instincts of justice which the world demands shall be satisfied? How are we, again, to escape punishing the guiltless for the guilty? Take the case in which we are involved at the present moment, the case of Germany. Let me take only one single instance that is pressing on men's minds today. Three or four years ago the German army, sweeping over Belgium and France, and then sweeping back when the moment of victory came to the Allies at last, destroyed all they could lay hands on, destroyed all they could not use, out of a wicked, purposeless, insane desire to hurt and to destroy wherever they went. They took with them what they could; they took with them the milch cattle of Belgium and France, they left that district a waste; they left those devastated countries looking so like hell that I suppose those who have only seen them in pictures, like myself, can hardly begin to understand what they are like. They left those countries colorless, fruit-

NEW YORK

less, harvestless, unpopulated; what had been villages, a waste of stones; what had been trees, two or three stark trunks with twisted boughs against the sky. And today, in the Terms of Peace, we ask from Germany, whose children perish from lack of milk, 140,000 milch cows for those they took. Who shall dare to say it is unjust? Only a year or so ago Germany imposed upon her helpless enemies a peace that was an outrage of every principle of justice, and now today we impose upon Germany the kind of peace that Germany would have imposed upon us. Who shall dare to say it is unjust? And yet—and yet—if we do these things, "Three powers there are in hell, and one walks with us now." We can indeed do to Germany as she has done in the face of the sun to all those whom she had the power to violate and destroy, and yet, if we do it, how are we to save the world from this endless cycle of injustice and wrong? The children who were killed in London by the bombs showered on this city by those who cared nothing whether they struck soldiers or civilians, men or women, or children, cry aloud to that moral horror which they evoked, and demand the deaths of the children of Germany.

Abel's blood for vengeance pleaded to the skies,  
But the blood of Jesus for our pardon cries.

Is Christianity really a violation then of the very principles of justice? Does Christ demand of us that we should silence that moral protest, that we should hold down that righteous revolt when wrong is done to the innocent? Shall we disregard it all and say we have forgotten it; those children are no more to us; they are dead, we cannot bring them back to life; what does it matter? Let us forget it all in a kind of easy indifference? Or is it conceivable that this human justice of ours is something less far-sighted and also more helpless than the justice of God? When you see the helpless outraged, is it your business to forgive? No, I think not, but I will tell you who it is that can forgive, and so break the entail of evil; who can do justice without violating justice. Those who were outraged. If the victim forgives, surely a higher kind of justice becomes possible than we had dreamed of. Is it not conceivable that if the victim forgave, if the tortured and the oppressed themselves pleaded for the torturer and the oppressor, there would be done a higher justice than we had dreamed of, and this ghastly fate which shadows the destinies of man, which brings civilization after civilization to ruin because none of them is based upon divine justice, would be broken?

#### CHRIST'S KIND OF JUSTICE

Are not we English people today very much in the position of those Jews whose most perfect Psalm of patriotism I read to you just now? Is it not really this Psalm that a few years ago we would have shrank from singing?—"O daughter of Babylon, that shall be wasted in misery, happy shall he be that rewardeth thee *as thou hast served us*." Not more, but the same. "Yea, blessed shall he be that taketh and dasheth thy little ones against the stones." Then we turn to the divine justice: "When they came to

the place called Calvary they crucified Him. Then said Jesus, Father, forgive them, for they know not what they do."

I am not this morning pleading for any one special justice or injustice. I am rather thinking of the kind of principles on which every term of the Peace Treaty should be tried by Christian people. I do not pretend to see my way more clearly than many of you. I do not assume that my view is the right one. All I want to urge is that at this time in the history of the world it is the duty of Christian people to seek that divine justice—justice, mark you, not the outrage of justice or the indifference to justice, but that divine justice which Christ came to teach; not for our sakes, or for the sakes of our enemies, but for the sake of the world itself, whose city can have no foundations unless its builder and maker is God. We seek a diviner, higher justice than we have been able to see for ourselves; in the light of that justice, ignoring nothing that has been done wrong, seeking to overlook no difficulty, not finding an easy way out of our own difficulties at the expense of other people, but with the heart-searching desire to build our city with foundations, to make of the civilization of the future one not based on injustice and wrong.

Let us Christian people approach our awful problem in this light, and as far as we ourselves and our own country are concerned, let us seek first of all to forgive. Whoever has suffered wrong, let him begin, let her begin. Whoever is himself or herself a victim, let this newer, diviner justice begin with them. Let whatever we do be done with the sense of forgiveness in our hearts, not enforcing our attitude on other nations, but for ourselves. We, indeed, have not suffered so much as France or Belgium, as Poland or some of the countries under the Turks; but *so far as we have suffered* we have it in our power to end this tragic cycle by which wrong always produces wrong. We are not helpless, but have been set free by Christ, who showed us the way to escape the tragic destiny which has weighed on every pagan civilization, which made them feel that, struggle how they would, do as they might, see as far as they could, they could not escape the Furies that pursue the paths of men.

From that dark, tragic irony of life Christ came to set us free, and perhaps that freedom, that power to reconceive justice with mercy, began there, when his enemies nailed him to the cross. "Then said Jesus, Father, forgive them, for they know not what they do."

#### Contributors to This Issue

JUDGE BEN B. LINDSEY, famous as judge of the Juvenile Court of Denver, Col.

MISS MAUDE ROYDEN, associate minister of City Temple, London, during the pastorate of Dr. J. Fort Newton; now establishing an independent pulpit with leanings toward the Established church. England's most outstanding woman minister.

# A Square Deal for the Doughboy

## Trailing Their Glory In The Dust.

**G**REATLY as we honor the boys just out of khaki, the demands of the American Legion for a cash bonus seems like trailing their glory in the dust. Is the Legion going to be a band of patriots in civic affairs or will it degenerate into a clan of selfishness? The soldier sacrificed as did no one else. He left home and school and business, and was paid a dollar a day and a living for it. While he was the highest paid soldier in the world he was not overpaid, nor can his services be paid for in cash. When he says others stayed at home and profited and that he should thus have this proposed cash bonus, he argues on a perfectly obvious basis and it gives his demand the color of justice. Some men made millions while some of his comrades died at the front. Over against the glory of the men who died such men deserve the pillorying of shame. Skilled workmen who received deferred classification so they could work in munition and other war provisioning factories received several times as much per day as did the lad in camp and field, and that was inequitable. Many who bought and sold profiteered, and are still doing so. Such men are conscienceless. But will the man who did none of these things, who honored the flag and his country with his sacrificial labors, now turn to join the dollar patriots? Then think of the millions who are the poorer for the war. Their number is far greater than the number of those who profiteered. Who will strike the balance with them? Count up the whole salaried class, the millions of teachers, preachers, reporters, clerks and others who did all given them to do and are the poorer for it. There are millions of wage earners who never shared the large wage of the conspicuous few and who are today struggling as never before to make ends meet. It is safe to say that seventy per cent of the American people are the poorer for the war and all will acknowledge that hundreds of millions across the sea are in poverty on account of it. No European soldier will ever receive a cash bonus.

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## The Soldier and the Profiteer.

The whole case for the cash bonus is put over against the profiteer. The doughboy looks at him and becomes wroth. He thinks of the cool billion which U. S. Steel cleaned up during the war. He reads of the hundreds of millions made out of the manufacture of explosives while he was lying in a muddy trench firing them. He reads of Crucible Steel declaring a 50 per cent dividend, of farmers selling for three prices, of ship builders receiving ten dollars a day, of the 17,000 new millionaires made by the war beside the many more who have been made near-millionaires. He pays such prices for his food and clothing now, after the war is long over, that he is convinced every one is profiteering and he alone is left out of the glad game of gouge. So it is not a mere game of grab to him but a sense of justice which prompts him to demand his share. Our protest is not that he does not deserve it, but that he ought not to join with the game of grab after so nobly wearing the uniform. If we were all profiteers then he would be justified. But when only a minority are profiteering it befits his honor better not to be classified with those who have stained their honor by putting his service too on the basis of cash reward. There is a better way—better for the country and better for the soldier. It would cost some nine or ten billions to pay the cash bonus asked. This would almost double the nation's actual debt, that is, that part of the war debt not covered by loans to our Allies. It would still further cheapen credit and exchange and add to the woes of the masses who now are hard put to it to keep up with the mounting price line. This better way is to

tax the profiteer in any and every way possible and use the income to help the soldier buy a business and a home. That would save further cheapening of credit, save the bonds bought by the multitude from further depreciation and save the soldier from the danger of becoming a spendthrift with his gift of a cash bonus.

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## Evening Up The Score.

It is only because we are so much more careful about property than we are about men that we ever gave the profiteer free rein while we drafted the men into the war machine. We could not draft business but we could draft men. Men must go whether it cost or not, but business would not go unless it was offered inducements. So men went and died, and business stayed at home and profited. Of course one man was willing to die if all took the same chance, and of course one business man could not be expected to reduce profits when all others were taking them. But there is one thing every man who profiteered out of the war can do; he can express a willingness to turn over to the government a share of his war profits to create a great fund to help the soldier buy a home or a business. In England the plan is well under way. The Board of Inland Revenue has made a well studied estimate of war fortunes. The increase is put at more than twenty billion dollars and they propose to take one-fourth of it. They propose a minimum exemption of \$25,000 and a graduated tax, as the amount rises, up to 65 per cent on war fortunes of over a million and a quarter. They say judgment can be effected and evasions prevented and that payments can be made without hurting business. It is a safe guess that the amounts made in America are much greater. Big business is complaining about the excess profits tax. Let us not be led astray by their wailing. What they need is more of it. Remember that no business is taxed for profits until profits are in excess of eight per cent. That means a very profitable business, and no legitimate business is going to slow down because it makes only eight or ten per cent. Has big business no patriotism? Is the fetish of private gain so sacred that we must tax the food and clothing of the masses to pay for the war but consider profit above eight per cent sacred and inviolable? The whole theory comes from the conception that there is no prosperity for all unless there is abnormal prosperity for a few.

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## Cash Bonus and the Wage Earner.

Better than a cash bonus is the offer of a home or a business or a chance at an education. First seek for every man a job as good or better than he had before he was drafted. Next offer an education to every man who will put some of his own moral courage and ambition into it. Then provide, from this profiteer tax fund, that every honorably discharged man can get credit on long time with amortization payments so he can easily meet them while making a living and building a business. Accept from him a home, a farm or a recognized business of his own as an asset covering the loan. This helps him to help himself. It saves him from the temptation to "blow in" a cash bonus. It raises instead of lowers credit in the nation at large. It helps to lift the soldier above the level of a wage earner and to make him a self-respecting home and business owner. And it takes the price of it all out of the class who can and ought to pay it and not out of the consumer. Wage earning is not inviting. Roger Babson warns his 8,000 business clients that they must expect no decrease of wages and gives them the facts regarding wages. His facts do not suit the popular prejudice against the wage earner and

it is sad to deny the well-to-do their favorite pastime of denouncing the toiler. He shows that the buying power of wages has risen only six per cent while the cost of living has risen 82 per cent. Yet here comes the proposal to tax what we purchase and thus "distribute" the burden. It has been the "man at the gate" who has kept wages down. It will be a great day when there is no man at the gate and wages can be consistently based upon the cost of a decent American standard of living instead of upon a "wage market" that is always oversupplied. That is what we have now, but we have not yet made the readjustments that distribute things evenly. Let us thrust the man who did battle for us into the owning class, for "possession turns sands into gold," and let us do it by taking the excess and not the deficit income.

ALVA W. TAYLOR.

## CORRESPONDENCE

### The Episcopal Point of View

EDITOR THE CHRISTIAN CENTURY:

SIR: Our brethren of the denominations are always wondering why we do not join with them in their enterprises—except those of them who think they have discovered the reason. Let me quote a very typical reason to be found on p. 8 of the March 4th number of your very interesting periodical. In the course of your editorial on Presbyterians and Church Unity, you say: "But it soon became clear that Episcopalianism was more interested in 'putting over' its episcopate upon the rest of the church than in effecting an organic union on the basis of the complete validity of all evangelical communions. No sooner had the Episcopalian call been issued than the doctrine of union on maximums was given a general and plausible currency, a doctrine which any sophisticated person could see was pragmatically devised for the purpose of making palatable to the rest of us the acceptance of Episcopal orders."

Now, how is it that our friends never see that there is a question of conscience involved? Suppose the Unitarians approached you with an offer of complete unity, if only you would give up that doctrine of the divinity of our Lord; and then proceeded to berate you as "narrow" and "bigoted" if you refused the offer. There are two things which we hold as a sacred trust, and can never give up. Why is it that Protestantism cannot and will not understand this? Surely, in spite of a small and belligerent minority among us (for the vast majority of churchmen feel the same way about it) our position is written clearly, to be read by all who want to take the trouble to read it.

But that is not all. It is not merely that we have a matter of principle to maintain. We feel that we have a very precious jewel to guard and to pass on, under proper conditions. The link with the Apostles—the assurance that we belong to the church of St. Peter and St. John, and not that of Calvin or Luther—the thing which distinguishes—if you will pardon the question-begging term—a church from a man-made denom-

ination—that is what we have for you. And you will admit that, when you are trying to give a person something of priceless value, it is rather irritating to be told that you are "putting something over." Of course the Presbyterians are not "putting anything over," to use your phrase. They haven't anything to put over, which differs in any essential particular from anything their brethren have, and they don't pretend to have.

T. M. BAXTER.

St. Ann's Church, Chicago.

## The World Conference at Geneva

EDITOR THE CHRISTIAN CENTURY:

SIR: The Spirit of God is moving over the chaos of the divisions of Christians and slowly, but surely, the world is coming to see, first, that only by universal obedience to Christ's new commandment of love is there any hope for the future civilization and for enduring peace and righteousness, international, industrial or social. Next that only the visible unity of Christians can convert the world to Christ and so establish that new commandment. Then that only through fervent and regular prayer can Christians obtain grace to surrender their wills to God's, that his will for unity may be achieved and Christ, the only way, the one truth, the one life, be all in all. Lastly it has become clear that if Christians be truly filled with Christian love they will seek unity through conference, not controversy, for in conference they can understand and appreciate one another and so help one another to a more complete comprehension of infinite truth.

So the World Conference on the Faith and Order of the Church of Christ seems now assured, and a preliminary meeting to discuss how best to proceed further, and perhaps to fix the date and place of the World Conference itself, will be held, God willing, at Geneva, Switzerland, August 12 (western calendar), 1920. All the great family groups, save one, of the churches which worship Jesus Christ as God Incarnate and Saviour will be represented by delegates from every quarter of the earth, and of almost every race and every tongue. Invitations have been sent to, and been accepted by all Europe, Australia and America, all Christian Asia and Africa, and the islands of the sea. The languages of the various delegates will be English, French, German, Swedish, Norwegian, Danish, Dutch, Italian, Russian, Greek, Roumanian, Bulgarian, Serbian and perhaps Armenian and Arabic.

Notices of the appointment of delegates to the Geneva meeting are beginning to be received. Already the following have been named:

Protestant Episcopal Church: Rt. Rev. C. P. Anderson, D. D., 1612 Prairie Avenue, Chicago, Illinois; Rt. Rev. William T. Manning, D. D., 187 Fulton Street, New York, New York; Robert H. Gardiner, 174 Water Street, Gardiner, Maine. Seventh Day Baptist General Conference: Rev. Gearard Velthuysen, Jr., 22 Weteringplantsoen, Amsterdam, Holland. Ecumenical Patriarchate, Constantinople: His Grace Germanos, Rector of the Theological Academy, Halki, via Constantinople, Turkey. Church of Greece: Very Rev. Archimandrite Chrysostom Papadopoulos, The University, Athens, Greece; Dr. Hamilcar Alivisatos, 7 Odos Massalias, Athens, Greece; Very Rev. Constantine Callinicos, B. D.; Dr. Broughton, Manchester, England. Methodist Conference of New Zealand: Rev. E. O. Blamires, care W. Aykroyd, Methodist Times, London, England. Disciples of Christ: Rev. Peter Ainslie, D. D., Seminary House, Baltimore, Maryland; Rev. F. W. Burnham, L.L. D., Carew Bldg., Cincinnati, Ohio; Rev. F. S. Idleman D. D., 142 West 81st Street, New York, New York; Rev. H. C. Armstrong, 504 N. Fulton Avenue, Baltimore, Maryland (alternate). Church of Serbia: Rt. Rev. Nicolai Velmirovic, D. D., Bishop of Zicha, Serbia (to be accompanied by two priests). Reformed Church in the United States: Rev. James I. Good, D. D., 3262 Chestnut Street,

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Philadelphia, Pa.; Rev. George W. Richards, D. D., Lancaster, Pa.; Rev Charles E. Schaeffer, D. D., 422 South 50th Street, Philadelphia, Pa. Baptist Union of Great Britain and Ireland: Rev. J. E. Roberts, M. A., B. D., 32 Heaton Road, Withington, Manchester, England; Rev. F. C. Spurr, 3 Dartmouth Road, Brondesbury, London, N. W. 2, England. Presbyterian Church of New Zealand: Rev. W. Gray Dixon, M. A., Roslyn Manse, Dunedin, New Zealand. Church of Norway: Rt. Rev. Bishop J. Tandberg, Christiania, Norway; Prof. Dr. Juris A. Taranger, LL. D., Slemdal, Christiania, Norway; Rev. N. B. Thvedt, M. A., C. T., Nils Juelsgt 4, Christiania, Norway. Alternates: Archdeacon J. Gleditsch, D. D., Vor Frelzers Kirke, Christiania, Norway; Supreme Judge Edward Hambro, Oscarsgt, 78b, Christiania, Norway; Pastor V. Koren, Nordstrand, Christiania, Norway.

The Commission of the American Episcopal Church is deeply grateful to God who has permitted it thus to accomplish its function of securing the cooperation of the Churches of the world in this great effort to prepare the way for that visible unity of Christians which will set free the power of the Gospel of man's redemption. That Commission has frequently urged the paramount need of prayer. It now repeats that request and especially begs that all the Christian world will make the next Feast of Pentecost, or Whitsunday, May 23 (western calendar), a special day of earnest prayer that God the Holy Spirit will preside over the meeting at Geneva and guide the diversity of race and tongue, of modes of worship, of credal statements, toward visible harmony in the one Faith they all share in common in the one Lord.

And we urge our brethren of the Roman Catholic Church to join with us in prayer that day. We are grieved that they will not be represented officially at Geneva, and we know that our grief will be shared by many thousands of them, all over the world, who are looking with eager hope to this movement.

WILLIAM T. MANNING, Chairman Executive Com.  
ROBERT H. GARDINER, Secretary.

## BOOKS

**THE ROAD OF LIFE.** By Rev. John Kelman, D. D. Bunyan's great classic, "The Pilgrim's Progress," has afforded abundant material for homilists ever since the tinker of Bedford gave it to the world. A favorite practice with English and Scotch ministers is the serial exposition of the great recital. No man is better fitted for such a service than the new pastor of the Fifth Avenue Presbyterian Church in New York City, who brings from Scotland a notable reputation as preacher and teacher. The present volume carries the story of Pilgrim from his departure on the journey to his arrival at Vanity Fair. It is to be followed by another volume. A wealth of reading is evidenced in the crowded and stimulating pages. They prove how rewarding "Pilgrim's Progress" can be made to a congregation, when used in this manner. (Doran. \$1.25 net.)

**THE REVELATION OF JOHN.** By Shirley Jackson Case. A timely and readable interpretation of the Apocalypse, dealing in a modern, scientific and historical manner with this difficult book of the New Testament, which has been so widely employed in the interest of millennial vagaries. Starting with a discussion of political and social conditions in Asia Minor where the book had its origin, and especially of the subject of emperor worship, Dr. Case deals briefly with the other Jewish and Christian apocalypses, and then proceeds with the explication of the work section by section. It is untechnical and attractive in style, and is to be commended to all who wish a satisfactory explanation of a book which played so large a part in the life of the early church. (The University of Chicago Press. \$2.00 net.)

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**THE USE OF THE STORY IN RELIGIOUS EDUCATION.** By Margaret W. Eggleston. Sunday-school teachers, recreational leaders, camp fire guardians, scout masters, mothers and elder sisters will each find chapters devoted to the type of stories they need for all the varying occasions. This book by a recognized expert in the art of story-telling will be found an indispensable help in the selection and preparation of the right story for the right time and place. (Doran. \$1.50.)

**AFTER THE WHIRLWIND.** By Charles Edward Russell. The author of this book is a journalist of experience and distinction. He is also a socialist who is thoroughly committed to the new program of growing public responsibility, and international good will. His comments upon the events that immediately preceded the outbreak of the war, as well as during its progress, are revealing as to the impossibility of constructing a durable world order upon the old policies of evasion and concealment. The industrial problems faced by each of the European nations are discussed with intelligence and conviction. One does not always agree with Mr. Russell's enthusiastic socialism, but he is sure to admire the ideals which the book sets forth. (Doran. \$1.50 net.)

**THE AMERICAN RED CROSS IN THE GREAT WAR.** By Henry P. Davison. In this interesting and profusely illustrated volume the Chairman of the War Council of the American Red Cross has told the story of the achievements of that great organization in America and on the battle fronts of the war. It is a thesaurus of information regarding one of the most thrilling phases of America's participation as a helpful and leaderlike ally in the great struggle. (Macmillan. \$3.00.)

**NOTES OF A CAMP FOLLOWER ON THE WESTERN FRONT.** By E. W. Hornung. It would seem a far cry from the adventures of "Raffles, the Amateur Cracksman," to this narrative of Y. M. C. A. work in France. Yet the same writer has produced both accounts. In the first year of the war Mr. Hornung lost his only son, one of England's "first hundred thousand." Partly to find his grave and partly to take some part in the great adventure he volunteered as a Y. M. C. A. worker. These vivid pages are the story of his work for British troops in rest huts and other places of Association service just behind the lines. They present some of the reasons why in spite of all criticism, the Y. M. C. A. held the place it did in the affections of the English and American troops. (Dutton. \$2.00.)

**ARMENIA AND THE ARMENIANS.** By Kevork Aslan. A survey of Armenian history from the earliest times to the present day. The Armenians' early religion, their conversion to Christianity, their literature, and the political tragedies are all interestingly treated, and a separate introductory chapter deals with the "Armenian Question." (Macmillan. \$1.25.)

**THE SECOND BOOK OF MODERN VERSE.** By Jessie B. Rittenhouse. Anyone who wishes to become acquainted with the new and unconventional writers of verse, without being tormented by the eccentric productions of the "freaks" of the new movement, will find what they are looking for in this attractive little volume. Miss Rittenhouse has enough of "old-fashioned" common sense to distinguish true poetry from piffle, and like her other anthologies, this recent collection is exceedingly useful and helpful. (Houghton Mifflin. \$1.50.)

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## THE SUNDAY SCHOOL

### The Penalty of Carelessness\*

**I** REMEMBER when a boy reading an Indian story that impressed me greatly. A body of men were sent out to spy out an Indian camp. All were very careful except one reckless Irishman, who at the supreme moment sneezed, and the whole group was captured. Hair-raising stories are told of the night raids into No-Man's Land by scouting parties in the great war—carelessness meant instant death. The gas-masks taught valuable lessons here, carelessness meant suicide. Sherwood Eddy says that when he heard an instructor telling the men how to use the masks and warning them of the dangers, he was reminded of an evangelistic preacher warning against sin.

God sifted this mob and then sifted it again until every careless, selfish man was eliminated, then with that disciplined, devoted handful he won a battle, he drove away an host. God could not use those self-centered men whose only thought was to secure a good, cool drink regardless of the dangerous enemy lurking in ambush. Those who threw aside their shields and swords and flung themselves down to drink, he sent home. Those who took up the water cautiously in their hands while keeping an eye out for the enemy, he called to service.

It is still true—the careless church member is dangerous. Consider the careless Sunday-school teacher. He puts off until Saturday night the study of the lesson; he then depends upon what slender helps he can use for crutches for his feeble thoughts; perhaps at the last moment some talkative neighbor drops in for an hour. Result, a disappointed class next morning. He wonders why the attendance falls off. In the United States there are precisely seventeen thousand, nine hundred and twenty-three such teachers. They wreck the schools in which they teach. They bring chagrin upon the leaders of the church. God cannot use them; they injure His cause.

Then there are such things as careless pastors—not many, perhaps, but entirely too many. They are mostly men who did not think it imperative to secure a well-rounded education. They dropped out of school because their careless study made them undesirable in such schools. Some careless church board called them and the careless ministry resulted. New members might be secured—but the careless preacher did not look them up and invite them. Sick members were forgotten. Troubled members were overlooked. Lacking a consistent theology or philosophy, the sermon was a thing of glue and paint. It was a crazy-quilt made up of borrowed rags, connected with highly colored "yarns"—a weak and miserable patchwork that turned the auditorium into a dormitory.

There are also careless church members. They forget to pray. They forget to pay. They find it comfortable to "lie between the sheets on Sunday mornin'" as Harry Lauder sings. They spend all day Sunday lounging about the house, making a mess of the whole day. They fail to get the children off to Sunday-school. Wednesday nights, when the mid-week meeting is on, they carelessly drift around to the movies and regale their souls on impossible scenarios, fit only for very immature people. God cannot win victories with such soldiers, they are useless. They bring disgrace upon the church, they bring consolation to the devil.

But Gideon's Band—the careful, disciplined, interested little company, they can win the Lord's battles; they can put to flight the hosts of the Midianites. Their trumpets carry fear because they ring true, their light flashes fear into the craven hearts of the enemy, their bright swords draw blood. Fear not, little flock—God will give you the victory.

JOHN R. EWERS.

\*Lesson for April 18, "The Victory of Gideon's Band." Judg. 7:1-21.

# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Presbyterians Have Organized the Task Of Recruiting Foreign Missionaries.

The task of securing men and women to spend their lives in mission lands is in many ways more difficult than that of securing money to support them. The Presbyterians have built up organized methods of supplying personnel which are a model of efficiency. The candidate department of their Foreign Missions has corresponded with over four thousand young people this year. They have secured the names of these largely from the army and navy, from colleges and high schools. As a result of this work there are now 145 men and women who are ready to go out who meet the rigid tests of the physical, mental and spiritual standards of the board. The society will have seven million dollars to spend during the coming year and it had been hoped that 200 new missionaries might be sent out.

## Catholics Will Build Enormous Structure Near Washington

Eventually America may have an ecclesiastical architecture quite as much worth seeing as anything in Europe. The second largest ecclesiastical building in America will be erected soon in Brookland, a suburb of Washington. The building will be dedicated to the Virgin Mary, who is the patron saint of America, by the decision made in 1846. The cost of the new building will be five million dollars. It will have a campanile (which is always detached from the church) 380 feet high. The campanile will be used as an observatory tower, much as Washington's monument is. The only other structure in America that will be greater is the Cathedral of St. John the Divine in New York (Episcopal) which is being slowly erected at a total anticipated expense of twelve million dollars.

## Another Baptist Paper is Absorbed In the Denominational Organ.

The new Baptist newspaper, the Baptist, has recently absorbed The Journal and Messenger, one of the oldest papers in the denomination. This paper was founded in 1831 as The Baptist Journal of the Mississippi Valley. It has been edited in recent years by Dr. Lasher and G. P. Osborne. Its theological tendency has been very conservative. The economic problem figures largely in the absorption of this journal as the price of printing has made the future of many religious journals very difficult.

## Community Churches Work Well in Hawaii

The Community church idea is not new in the Hawaiian Islands. A century ago the American Board established missionaries in the islands but when the work became successful this board yielded the control to a local board called the Hawaiian Evangelical Association. This organization has offices and a staff of secretaries in Honolulu. The churches in different sections of the islands do not call themselves Congregational churches, though they are organized on the congregational plan and have some sense of fellowship with the Congregationalists of the states. The ministers are of different denominations, three of them being Disciples. Dr. W. A. Tate, the Rev. W. C. Crider and the Rev. Hugh V. White.

## Chicago Church Federation Demands Law Enforcement

Last spring a number of bombing outrages were committed against negro residents of Chicago. These were oc-

casioned by the purchase of residences by negroes in blocks where these had not previously resided. The expansion of the black belt was forced by the importation from the south of many thousands of negroes for common labor in the stockyards and in other industrial enterprises. There were twenty-eight bombs thrown and only two arrests have been made. Prominent social workers join in the protest of the Federation, including Miss Mary McDowell. The Rev. Charles S. MacFarland of the Federal Council, reports that the relations between blacks and whites is becoming a more acute national problem and he is supporting vigorously the efforts of the Chicago Federation.

## Suburb of Two Thousand People Without A Church

While the surveys of the Interchurch World Movement are telling the story of thousands of over-churched communities in the United States, there is also some evidence of under-churching in other localities. A suburb of New York called New Gardens has a population of two thousand people without any religious organization of any sort, either Protestant, Jewish or Catholic. Recently the residents of the suburb held a community meeting to consider the church question but on learning of the Interchurch survey, they decided to await the result of the survey and a church will be opened which represents the majority sentiment of the residents of the suburb.

## Commission on Relations With Religious Bodies in Europe.

The Commission on Relations with France and Belgium maintained by the Federal Council is now being enlarged to the Commission on Relations with Religious Bodies in Europe. It is planned to raise and spend this year nearly a million dollars to restore ruined churches, to promote theological education and in other ways to strengthen the Protestant cause. Most of this money will be spent in France and Belgium but strong representations have been made by the Protestant group in Hungary for relief and a deputation will be sent there to investigate conditions. These ministries will go far in the direction of giving to Protestantism a catholic quality which has been missing in the past.

## Epoch-Making Missionary Conference in Central America

Central America has been called the neglected continent. The five republics have been little considered in the world's thought except in connection with intrigues to open a canal between the oceans. There was held in Guatemala City, March 26-29, the most important missionary conference ever held in Central America. This conference was held under the auspices of the Committee on Co-operation in Latin America, which was represented officially by Dr. S. G. Inman, its executive secretary, and Rev. Howard Jensen, of the Interchurch World Movement. The missionaries of the five republics gathered in the meeting to consider the common task. It is well known that the great need of Central America is technical education and it is hoped that the missionary boards may help to furnish this.

## Methodist Bishops Back from Europe

Bishops William Burt and William Shepard, of the Methodist Episcopal church, have returned from Europe. They went there last November in company with a deputation from the United States to investigate the needs of the coun-

tries that had suffered by war. In Jugo-Slavia the authorities were asked squarely if they would support a policy of religious liberty. They were given an affirmative answer and the Methodists will provide some relief in that country.

#### **Wesleyan Methodists Send Fraternal Delegate**

The Wesleyan Methodist church of England has sent to this country Dr. F. L. Wiseman as fraternal delegate to attend the session of the Quadrennial Conference of the Methodist Episcopal church at Des Moines, Ia., in May. Methodism in England is on the way to achieve union and Methodism in the United States may be united at the Des Moines meeting. The way opens for a world Methodist organization that would include in its fellowship many millions of Christian people.

#### **Unitarians Will Celebrate Coming of the Pilgrims**

The Unitarians have arranged to celebrate the landing of the Pilgrims and it is rather embarrassing to the orthodox Congregationalists that the original church at Plymouth is now in the Unitarian fellowship, though retaining its ancient covenant adopted in 1620. Many other of the original Pilgrim churches are now Unitarian. The Unitarians are inviting the International Congress of Free Christians and Religious Liberals to visit America this coming summer in recognition of the anniversary. This organization was born thirty years ago at a meeting of the American Unitarian Association.

#### **Catholic Church Unifies Work of Women**

Last year at a meeting in which archbishops, bishops and laymen conferred on the problems of the church, plans were adopted for the unification of Catholic benevolences, including home and foreign missions and Peter's pence. A Woman's Council has been formed which will unify in large measure the work of the different soldalities that have been organized in Catholic churches. The constituent organizations coming under the federal organization will not have their autonomy taken away but they will be made to cooperate for common ends. The efficiency of Protestant organizations of lay people has at last made an impression upon the old church which, despite her boast that she never changes, is found continually making adjustments to meet new conditions.

#### **Sunday School Isolated from Its Neighbors**

There is a Sunday school on the upper Amazon in Brazil which is a thousand miles away from its nearest neighbor. This is located at Manaus. The World's Sunday School Association plans to send a field secretary to Brazil where the conditions have been particularly unfavorable to Sunday school development without outside aid. Most of the schools need buildings more adequate for their work.

#### **Religious Education Association Discusses Public Opinion**

The seventeenth annual convention of the Religious Education Association was held in Pittsburgh March 19-22. Most of the sessions were held at the Schenley Hotel, with meetings also in nearby churches and halls. The principal thought of the convention centered about the theme, "The Formation of Public Opinion." The question of propaganda was discussed from various angles, together with the church's relation to this whole matter. The important papers bearing upon these subjects will be printed in succeeding issues of "Religious Education." The importance of this convention was much greater than the modest attendance would indicate. A comparatively small registration was partially explained by the

fact that every second year the sessions are conducted by the Council and are designedly less popular in character than the gatherings of alternate years. The 1920 convention was of this kind. The multiplicity of conferences being held these days, together with the present cost of living, are other important factors tending to reduce the size of such gatherings. A vote of appreciation, confidence and support was extended to the General Secretary, Dr. Henry F. Cope, upon the completion of fifteen years of service with the association. Definite steps were taken to launch a campaign for a 50 per cent increase in membership during the coming year. The decision was also reached that the organization be urged at the earliest possible moment to secure an Associate General Secretary in order that the program of the association may be extended and enlarged.

#### **Visit Girls in the Presbyterian Colleges**

The Woman's Board of Home Missions and the Woman's Board of Foreign Missions of the Presbyterian church have a program of cooperation by which every girl in the United States in a Presbyterian institution will receive a visit. Already the "life call" has been presented in a number of institutions and fifty young women have given themselves to definite Christian work. It is also a part of the program to unite these young people with near-by Presbyterian churches in some vital way.

#### **Church Federation Believes in the Printed Page**

At the close of the two day convention of the Chicago Church Federation presided over by Dr. H. L. Willett, the committee on findings brought in a report with nineteen items. Prominent in this report was the program for bringing the results of religious study to the attention of the laity of the churches. The committee on Social and Civic Service was urged to prepare a brief handbook with regard to its work. The churches were urged to organize study classes to study Dr. Inman's book on "Intervention in Mexico." The Commission on International Friendship will circulate a larger quantity of printed material. The committee on findings further reports: We recommend the encouragement of local church news stories in the daily papers and the enlistment of professional advertising men in local and community publicity plans for churches. We recommend the holding of a Convention on Church Publicity and the encouragement of a department devoted to Religious Education and Church News in the daily press. We recommend a campaign of publicity for Christ and the Church, to include paid advertising space in papers, street cars, on billboards, etc., as funds permit."

#### **New Address 1408 So. Wabash Ave.**

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# NEWS OF THE DISCIPLES

## Disciples First to Coordinate Their Common Activities

Even so highly organized a communion as the Roman Catholics did not coordinate its various benevolent organizations in America until this year. The Disciples of Christ took action last year combining every one of their national organizations save one into the United Christian Missionary Society. The Board of Education was omitted from the combination as a sop to conservative opposition in the church. This opposition has latterly assumed that practically all of the Disciple colleges are teaching heresy. The establishment of headquarters for the society at St. Louis and the legal incorporation of the society makes the change permanent. Home missions, foreign missions, benevolence and church building will no longer be competing interests but parts of a common whole. The choice of St. Louis for headquarters rather than a metropolitan city, while by no means satisfying all interests and opinions, will be generally accepted as a positive advance beyond the old condition of segregated headquarters.

## Preacher Becomes a Prohibition Officer

Making prohibition prohibit in Porto Rico is the new job of D. Y. Donaldson who until recently was a minister in Kansas. He will have charge of the law enforcement in the whole island and will have headquarters in San Juan. The Porto Ricans are but little used to the idea of prohibition so Mr. Donaldson has a real job ahead of him.

## Church Architecture Is Changing

The changing conception of the church and its function in the community is registered by the new kind of buildings that are now being erected. East End church in Pittsburgh proposes to erect a church much like a Y. M. C. A. with roof garden features and now comes the announcement of a new building in Springfield, O., which will have dormitories for men and for women and a gymnasium for both. The idea of the church as a community center is evidently to have a thorough trial in the next decade. The effort of these churches is not "to keep the world out of the church" but to bring it in and baptize it with the spirit of Christian idealism.

## A Church that Ministers to University Students

The future leadership of America is largely in the tax supported institutions of learning and the Christian environment of these institutions was once open to grave question. That the local churches in such communities are realizing their opportunities is indicated by the success of First church, of Bloomington, Ind., which is now worshipping in a beautiful new building of gothic pattern. One hundred new members

have been received in this church the past year and over thirty thousand dollars have been raised for all purposes. J. Boyd Jones leads this church.

## Reconstruction in the New South

With the development of the new south and the wonderful commercial prosperity of recent years, the churches are making a corresponding development. In Jacksonville, Fla., where there is not only the large commercial interests, but where large numbers of winter tourists congregate as well, church development may be indicated by the success of First church. It has recently raised over a hundred thousand dollars for a new building. This congregation has grown from a membership of two hundred twenty years ago to its present strength and has become the mother of a daughter church in another section of the city through the heroic efforts of its pastor, J. T. Boone.

## Benevolent Institutions of the Disciples of Christ

One of the post-bellum problems is the increase of the number of demands for institutional aid. The orphans and aged seeking entrance into the institutions of the Disciples of Christ are quite beyond any present ability of the National Benevolent Association to receive. The Easter offering in the Sunday schools of the communion represents an important item in the annual budget, and the amount asked for this year from this source is \$85,000. The total amount received last year including the Robert Stockton gift of one hundred thousand dollars was \$441,438.34. The chief work of the organization is in conducting homes for orphans and aged and in providing hospitals in various parts of the country.

## Union Movement in Manila Meets Obstacle

Most of the denominations working in Manila, P. I., are in favor of a union church for that city. Already the Baptist, United Brethren, Disciple and Presbyterian churches have drawn up resolutions petitioning the Evangelical Union to establish the union church organization. The Methodist superintendent is opposed to this step. Much union work is now being done, including a Union Theological seminary and a city-wide Bible study campaign which has enlisted 1,000 students. E. K. Higdon, a Disciple missionary in Manila, has been a foremost promoter of the union idea.

## Interesting News from the Foreign Field

Herbert Smith and family reached Lötumbe recently and were immediately the center of interest, for their new baby, Mary Lulu, was quite a curiosity with the natives. P. A. Davey is teaching a class in the Higher Normal school of Tokyo and his work has been so much appreciated by the students that they have purchased forty new testa-

ments for the use of the class. Charles P. Hedges presents the difficulties of work in the Congo country in Africa in a recent letter when he says: "I enjoy my work out here so much, but I feel the impossibility of reaching the high standards we are reported as having. There are isolated cases that seem wonderful, but the most of them are babes and unruly ones at that." Emory Ross and family are exploring a new country to spy out missionary possibilities in the Sanga River basin. They will go up the Sanga on the Oregon as far as the condition of the waters will permit.

## Establish a Unique Memorial to Fallen Aviator

Central church, of North Tonawanda, N. Y., recently held a memorial service in honor of George F. Rand who was killed by falling from an airplane in England. Following the desire of the man who was killed the family is endowing the church Mr. Rand belonged to with a gift of fifty thousand dollars. Prof. W. C. Bower of Transylvania University, a former pastor of the church, delivered a memorial address recently.

## Disciples Establish an Office in New York

Though their strength is almost exclusively in the middle west, the Disciples have opened up an office in New York with J. H. Mohorter of the National Benevolent Association in charge.

**William Woods College**  
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Young women attending  
William Woods College live amidst beautiful surroundings, in the refining environment of a Christian home. Very high type of mental and physical training afforded. The college is located in a 15-acre park with beautiful lake. Three-year State certificate. Unsurpassed training in music, art, common foreign language, expression, domestic arts and sciences. For catalog address, JOSEPH A. SERENA, President, Box 200 Pulmon, Mo.

## ON TO CHRIST!

By Edward A. McAlpin, D. D.

Dr. McAlpin, President of the College Board of the Presbyterian Church, lays emphasis on the great future before the Church. The past and its mistakes are considered only long enough to draw some much-needed lessons. A ringing call to Christian forces everywhere to unite in the common bonds of the faith for a forward march toward that larger sphere of usefulness which surely awaits a united Christendom.

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This is for the purpose of furnishing official representation in the Interchurch World Movement. It seems probable, however, that missionary work will never again be done in the old isolated denominational way and the office which Mr. Mohorter has opened may be a permanent feature of Disciple activity.

**Memorial CHURCH OF CHRIST**  
Baptists and Disciples  
**Chicago** Oakwood Bldg. West of Cottage Grove  
Herbert L. Willott, Minister

**Dr. Garrison to Lecture  
at University of Chicago**

Dr. W. E. Garrison will give courses this summer at the University of Chicago on the Disciples' Divinity House foundation. Dr. Garrison is an alumnus of the university but on account of health reasons has lived in the west for many years, in recent years being president of a boys' school in Pomona, Cal. This is the first step in an aggressive program on the part of the Disciples' Divinity House.

\* \* \*

—Allen Gordon, formerly minister at Paris, Ill., and more recently secretary of the Chamber of Commerce of Danville, Ill., has returned to the ministry, accepting a call to the church at Henning, Ill.

—The church at Salina, Kans., has shown its appreciation of the ministry of Arthur Dillinger by voting a six hundred dollar increase of salary and by the purchase of a house to be used as a parsonage.

—The church at Cantril, Ia., will erect a thirty thousand dollar house of worship this year under the leadership of Isaac S. Bussing.

—The Colorado Christian Orphanage has been compelled to refuse admission to 184 orphans during the past six months for lack of accommodations. A meeting of leading Disciple laymen in Colorado was held recently and it was decided to raise a hundred thousand dollars for an adequate building.

—A gasoline explosion in the church at Meridian, Okla., set the building on fire. One child was killed and another lost the sight of both eyes.

—The church at Springfield, O., plans to erect at an early date an institutional plant providing dormitories for men and women and a gymnasium.

—The Follansbee, W. Va., church is greatly encouraged by the results of the past year's work. In the middle of the year, W. A. Hartung, a war Y. M. C. A. worker of Camp Lee, was called as pastor. The budget was met and a thousand dollars extra was put into a new parsonage. There have been ninety-five accessions to the church in recent weeks; these have come through the efforts of the pastor.

—The church at Herington, Kans., recently presented its minister with the

latest model Ford car with demountable rims and all improvements. The church has all of its bills paid and carries a balance in the treasury.

—At Paris, Mo., there is a group of "older boys" from sixty to eighty years of age who are accustomed to play croquet in good weather. Recently the church basement was put in condition to permit them to continue their recreation.

—The colleges are being visited for the purpose of presenting the life call. A group of missionaries recently visited Transylvania University. At the same time the traveling secretary of the Y. M. C. A. was at the college and assisted in the work.

—F. M. Rogers was the speaker recently at the laying of the cornerstone of the University Heights church of San Diego, Cal. T. S. Handsaker is the pastor.

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—It is reported that the government has been compelled to pay a ransom of five thousand dollars for the release of Dr. Shelton.

—Bert Wilson expects to leave India about the middle of April. He wants to spend a few days in Egypt and in Palestine on the way home. He thoroughly enjoyed his stay in India.

—There was a Mothers' and Daughters' Banquet in First church, Springfield, Ill., recently at which 300 were present. The church school is prospering greatly this spring.

—The last three Sundays H. H. Peters of the Illinois Christian Missionary Society, has conducted three successful money-raising campaigns. At LeRoy, Ill., he inaugurated a campaign to raise \$2,000, the balance on a parsonage fund, raising \$1,100 on a stormy day. At Anderson, Ind., he raised in the neighborhood of \$8,000 for the East Lynn church to assist the congregation in starting the building of an addition to the church. Last Sunday at Granite City, Ill., he secured in cash and pledges \$6,000 for a new parsonage. Mr. Peters reports that he has fully one-half of his Sundays taken regularly in money-raising campaigns of various kinds.

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A usable and readable book that will help both lawyers and business men to think accurately about commercial and property rights; the product of much original and independent thought. It discusses waiver in relation to such subjects as Election, Contract, Landlord and Tenant, Vendor and Purchaser, and Insurance.

**The Enforcement of Decrees in Equity.** By C. A. Huston, S. J. D., Professor of Law in Leland Stanford, Jr., University. Harvard Studies in Jurisprudence I. \$1.40.

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Mr. Root's arguments before the Hague Tribunal make up the greater part of this volume. It contains in addition an interesting history of the fisheries dispute between England and America, a discussion of how proceedings before an international tribunal differ from the procedure of ordinary courts of justice, an evaluation of the results reached in the award, and many important documents in the case.

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# Will the Church Hide Its Head?

¶ There is an occasional church member who deplores the asking of the question, "Has the Church a Future?" He says, in defense of his point of view: "Of course the church has a future. Did not Jesus say, On this rock will I build my church, and *the gates of hell shall not prevail against it?*" Then he adds a postscript, taking to task anyone who would dare even ask a question concerning the future of the church.

¶ What shall be said of such an attitude? Only this: The chief peril to the church comes from just this closed-mind temper which characterizes some of its leaders. The sternest words pronounced by Jesus were hurled at the scribes and pharisees, who were supremely content with their particular interpretation of religion. He spoke his kindest words of the little children, whose characteristic quality is their open-mindedness!

¶ Some of the most thoughtful leaders of America are asking and answering some questions concerning the church, in current issues of The Christian Century. No earnest churchman or churchwoman can afford to miss the timely utterances of these great thinkers.

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1

**FOR THE CHURCH'S WORK AT HOME.** A score of items come under this head. Consider only one: Five and a half million people in the United States cannot even read and write the English language. Who is to carry forward this vast work of Americanization if the Church does not?

2

**FOR HOSPITALS AND HOMES.** Every year thousands of men and women seriously ill are turned away from Church hospitals because of lack of room. The children's homes are compelled to turn away more children than they can receive.

3

**FOR RELIGIOUS TRAINING.** At least 12,000,000 children and young people under 25 years of age are entering American life without any religious training at all. Remembering the faith of Washington and Lincoln, do you think that America will continue to produce Washingtons and Lincolns if Faith dies out of the hearts of its youth?

4

**FOR HIGHER EDUCATION.** Of the 450,000 American students in institutions of higher grade, one-half are in institutions founded and supported by the Churches. Many of these institutions have had no great endowment campaigns, but their needs are just as pressing as the needs of larger schools; and you have only to read their list of alumni and alumnae to measure the value of their contribution to America.

5

**FOR THE CHURCH'S WORK ABROAD.** Influenza came first from the Orient thirty years ago; nearly all plagues are Oriental plagues. So long as China has only one physician to every 400,000, people the Orient will continue to be a menace. So long as one-third of the babies of India die before their second year our own babies are not safe. A Christian doctor or teacher sent abroad is working for America as truly as though he worked at home.

6

**PREACHERS' SALARIES.** The preacher is called the "Forgotten Man," and well he may be. Eight out of ten preachers are paid less than \$20 a week!

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